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An Easter-Offering

Dear Lord, I find no offering meet
To lay at thy beloved feet:
For lilies fade on Easter morn,
And fairest roses bear a thorn;
The green wood and the flowery
field
No living, fadeless garland yield.

Ah! there is yet a place apart,—
The sheltered garden of my heart.
Its thornless rose of love I'll glean;
The lily, Hope, and living green
Of Faith; and in a garland sweet
I'll bind and lay them at thy feet.

ELLA G. IVES.



INDIA.

IN A STRONG CITY.—No. 1.

BY MRS. W. B. CAPRON.

I SAID to the Bible-women one Friday evening, "How was it that you had so many listeners in the month of January?" There were 2,359, and that is a large number. They all replied at once that it was in that month that I sent them from house to house to read six verses on what God thinks of sin. I remembered it well.

I then proposed that we have a blessed week's work with reading verses on the great love of God in as many houses as we could, without reference to those who are studying with us. We will stand on the doorsteps bearing the rich and wonderful message, and ask to be allowed to carry it in, and the whole city shall hear the sound. May it please God to bless us from heaven. The response was in itself an inspiration.

The first of the selected verses proved more blessed than we had expected, and in a way somewhat different. Many women who read with us accepted them at once as a prayer suited to them, and as a prayer that would be acceptable to God. I could not but think, as each Bible-woman was giving her testimony, that the Lord was thus teaching our weak and timid ones how to pray. These were the words:—

"For thou, Lord, art good and ready to forgive, and plenteous in mercy to all them that call upon thee.

"Give ear, O Lord, unto my prayer, and attend unto the voice of my supplication.

"In the day of my trouble I will call upon thee, for thou wilt answer me."

Said one woman: "In our religion it seems as if the Swamy was always seeing how much he could get out of us. As soon as we are in trouble we are always planning what we must give to get out of it: and who gets it when we have given it?"

Said another: "Every time I hear those verses I think how the Lord seems to be always giving us 'in advance.'" This is a very good point, if we consider the custom of this part of the country. In settling any bargain we are expected to give "advance," be it ever so small a sum, as a sort of security that the contract be faithfully carried out, whether in hiring a conveyance or ordering a piece of furniture.

A Brahman woman said: "These verses make me think of the sandal-wood tapers that we burn so much in our worship. We have to continually relight them. These are fresh and fragrant all the time, and always ready to use."

One of the Bible-women had a great desire to take the brightness and sweetness of God's love into a large house which she had passed and repassed many times. Finally she caught sight of a woman just within the doorway, and stepped on to the third of the flight of five steps, and stood there feeling as if she were indeed God's messenger. The woman came to the door, and looked her inquiry as to what was wanted. The Bible-woman said:—

“I want to come in and tell you of God's love.”

“What's that?” said the woman.

“It is because you don't know that I want to come in and tell you. Do let me tell you just a little.”

The woman smiled at her eagerness, and bade her come in. They sat down, and the Bible-woman read the following:—

“Oh, how great is Thy goodness which thou hast laid up for them that fear thee: which thou hast wrought for them which trust in thee before the sons of men.

“Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues. Blessed be the Lord, for he hath showed me his marvelous kindness in a strong city.’”

The Bible-woman stopped reading. “Does that mean the strong city of Menachi?” asked the woman; for it must be said in passing, that this is a common term applied to the city of Madura.

“Yes,” said the Bible-woman; “it is Madura, and there are many women like you who say it.”

“What is the marvelous kindness, and how do you get it?” asked the woman. The verse, “For God so loved the world,” was repeated to her, and one of the most interesting visits of the week followed.

Many a dear woman of our own would repeat the last verse, and say how true it was. The expression, “Thou shalt keep them secretly in a pavilion (in a tent, in the Tamil) from the strife of tongues,” attracted the attention of many, as I expected it would. The forlorn widows, who have to bear so much contempt, would be glad to find such refuge. “I am a widow,” said the Bible-woman, “and the Lord has given me his own shelter, and I praise him all the time.”

Thus did these dear women go into hearts and homes, showing in their faces and in their kind words the love of God shed abroad in their hearts.

We found that many of our own women were impressed by the words, “which Thou hast wrought for them that trust in thee before the sons of men.” They felt that they could not claim comfort from this while they were afraid or unready to declare them-

selves on the Lord's side. One was troubled on hearing all these verses read, and asked to have them read again, which was done. She then said to the Bible-woman: "I don't care at all about many customs that are called idol worship; I have given them up; but there is one thing I enjoy so much, I should not know what to do." This was the worship of the evening lamp. These, in all well-to-do houses, are of brass, more or less showy, always kept bright, and standing about two feet high. When first lighted a garland is often put upon it; sometimes a few flowers only are laid before it; and sometimes the halves of a newly broken cocoanut. The housewife folds her hands before it in worship. Sometimes all the household will gather together, and the tiniest child can gleefully worship the evening lamp. It is festive, it is social, and most enjoyable. To give this up would startle the whole household into declaring this woman "one of the Christians."

"So you think it is wrong to worship the evening lamp?" was the question. The Bible-woman replied wisely: "You know very well whether it is wrong or not. You know very well whether you are speaking from your heart to the God of love, or whether you are keeping up a custom which you have not courage enough to give up."

The woman burst into tears. "What shall I do? More than anything else I desire to be at peace with my heavenly Father, and to please him."

The Bible-woman lifted her heart to heaven for a fitting reply. Said she: "When you light the evening lamp, and the bright light shines through the rooms, think of your heavenly home, and how God says to you, 'They need no light of lamp, neither light of the sun, for the Lord God shall give them light.' Then thank him for the bright hope of one day being there. You will soon find this far more precious and satisfying than the old way, for our God is a God who loves us, and knows every struggle in our hearts."

The dear woman, whose heart the Lord had touched, then asked the Bible-woman to go with her to an inner room, and then and there pray with her that God would help her to trust in him before the sons of men.

(To be continued.)

MICRONESIA.

EXTRACTS FROM MRS. LOGAN'S JOURNAL.

. . . We left Honolulu the twenty-third of July, and have been nine days at sea. It has been rather rough weather some of the

time, but we have made very good progress, and are now more than half way from Honolulu to Jaluij, in the Marshall Islands, which is our first stopping-place.

The Jennie Walker is not very large, and we are quite heavily loaded. Our little "ten by twelve" house on deck makes us far more comfortable than if we were down in the cabin, but it is rather crowded, with a small table, two bed-lounges, two large trunks, two chairs, and two corner wash-stands. We get along very well, however. . . . We are trying to take quite a number of plants which we hope will grow on Ruk; among them a fine little mandarin orange-tree, which will be of untold value if we can make it grow there. The plants are covered by one of the boats, so that they have escaped a salt-water bath which would kill them at once. Then there is our cow and our two Jersey calves, whose stalls are just forward of our little house. There is a coop with ducks and chickens, and another with doves; and there are some cats—I cannot state with any degree of exactness how many—and a little dog, which some children in Honolulu gave Beulah. The captain and sailors are all very kind, and the cook does fairly well, although our appetites are very capricious. The cook is a Chinaman, as is also the cabin-boy. I am sure they do better than I should if I had to cook for fourteen or more people in a place hardly more than four feet square. . . . Mr. Cooke, of Honolulu, put on board a number of pounds of ice, which lasted us through the worst of our sea-sickness, and was a great comfort.

August 2d. We are a little at a loss just now whether it is to-day or to-morrow, as we are just about where the world's day begins. We shall know this afternoon, when the captain takes his observation. If we have passed over into the eastern hemisphere we shall have no Sunday this week except from four o'clock in the afternoon until midnight; but if not, then Monday will probably be the day to be lost, and that is the captain's birthday.

August 4th. Our Sunday began sometime in the afternoon yesterday. After supper we went up on deck and had a short service, and then went to bed trying to think we had had a Sunday—but feeling a little as though we had been defrauded. It was calm much of the time during the night, and this morning, also. This is our first calm, and oh! I hope it may not last long. The thermometer is at 86 in the cabin to-day; probably not quite so hot in our little house, but it is very hot here.

August 11th. We are not yet at Jaluij, though we are eighteen days from Honolulu, and the captain hoped to reach there in fourteen days; but we had very poor weather much of the time. How natural it seems to be becalmed in the Pacific Ocean! How many

weeks of my life have been spent in this way, longing and praying for wind when there is none, fearing it may leave us when we have a good breeze! We are about thirty miles from Mille, the first one of the Marshall Islands that we expect to see.

August 15th. We are still close upon Mille. It is only one hundred and twenty miles from Jaluij, but we have no present hope of getting there, as wind and current are both against us. The sea is almost like glass, and the sun beats down upon us very scorchingly. We try to be patient and cheerful; and it is surely not because we have not prayed for wind that we do not have it. How glad we are that the next missionaries who come to Micronesia will not have so much to endure!

August 16th. Our much desired wind came last night, and at midnight we were really leaving Mille behind. Mr. Logan says we have seen all the sides of Mille except the inside. We are carrying a large square sail, and making at least ten knots an hour. . . . If the wind holds good we may hope to sight Jaluij before dark.

August 28th. We left Jaluij August 19th, and had a fair wind all the way to Kusaie, reaching there on Friday, the twenty-second. The distance is nearly four hundred miles. It was a joy indeed to reach Kusaie. Dr. Pease and Mr. Walkup came on board before we were at anchor, and then we learned the particulars about the wreck of the Morning Star. . . . Dr. and Mrs. Pease are looking much worn, and are needing a change. They were much disappointed that no one had heard their distressed cry for help, and come to their relief. With the Marshall Island training school, with twenty or more scholars, on their hands, it seemed hard to tell what could be done, or what arrangements could be made for them to go to America; but at last Miss Cathcart suggested that Miss Palmer remain with her this year, and they two together hold the fort and let the Peases go to Honolulu by this boat-vessel. Mr. and Mrs. Walkup, with their training-school for the Gilbert Islands, are not far away, so it is not like leaving them all alone. It was no easy matter for Miss Palmer to decide to remain. Her heart is in the girls' training-school at Ponape, but she thought it duty, and cheerfully yielded her own will and desire in the matter. . . . Wednesday morning we left our friends, and went on our little vessel. Our progress has been very slow; much of the time we have been becalmed, with now and then a squall and some head-wind.

September 20th. It is almost a month since I have written in this journal, and we are not yet at Ruk. . . . We drew near to Ponape on Tuesday, and with one or two more hours of daylight we might have gotten safely in, but the next morning we were

becalmed. We found the friends at Ponape usually well. . . . It was pleasant to see them all once more, to know how glad they were to have us back, and how sorry we were not to remain here, but to go on to Ruk. There were many of our old friends among the people, and we were warmly welcomed. Of course there were changes: some had passed away; the old house was changed so as to be hardly recognizable in the lower part; and the trees that we planted — limes, mangoes, guavas — were grown large; but the old home feeling soon came back.

Mr. Doane rejoices greatly with us in our new work. He came on board the last morning, as we were about to sail, to bid us God-speed. We sat down together in our little room, and he read a part of Paul's last charge to Timothy; we prayed together, and said good-bye. . . . We were so long in getting into the vicinity of the Mortlocks, the captain was inclined to urge that we should not stop there at all, but push on at once to Ruk. We were very unwilling to do this, and the wind was unfavorable for it, so on Thursday afternoon we were anchored in the great Satoan lagoon. . . . In the little glimpse we have had of the work at the Mortlocks, we see many things to make us sad, and to show that something more must be done for these people. The teachers themselves hardly realize what has been done for them in giving them the New Testament, for they have never had that in their own language; but we hope the value of it will grow upon them. . . . It is an impressive thought that these dear workers who have been missionaries so long, have never before had the privilege of reading what is told us about heaven. It must be that they, too, will get food from the new book, as well as the Mortlock people.

September 29th. Ruk Lagoon. I am sure you will all be glad to know that our voyage is safely over. We had a tolerably quick passage from Mortlock, leaving there Thursday: we came to anchor here yesterday.

[To be continued.]

JAPAN.

EXTRACTS FROM RECENT LETTERS.

FROM MISS DAUGHADAY.—The work grows daily more absorbing and satisfying. The strong liking I had at first for the Japanese has not diminished, so far as the Christians are concerned. They are so unfailingly pleasant and courteous that it is more a joy than a duty to go to their homes; while their simple faith, warm love, and earnest zeal are most encouraging. I am becoming more and

more deeply impressed with the Oriental character of the Bible. Early in the morning, when I see persons passing with their *futon* thrown across their shoulders, the command, "Take up thy bed and walk," flashes through my mind. Removing the shoes and sandals at the entrance of a house, taking a seat just within the door until invited to "come up higher," or to the more honorable place further within, repeating prayers publicly in the streets, are constant reminders. Occasionally when men are seen with huge fans removing the hulls from the rice, the text "His fan is in his hand" comes with a fresher, deeper meaning. It is not many years since watches and clocks have been in general use. Formerly when a man wished to make a feast, he sent his servants in the morning to invite the guests; and, again, later in the day to say, "Come, for all things are now ready." Yet while their dress and customs are so very different from our own, daily intercourse with them leads me to realize "He hath made of one blood all the nations of the earth." An Aino man of Yezo said to me in the summer, "Although the languages of men are all different their hearts are all the same." At a funeral and at a pastor's farewell meeting lately, when both missionaries and Japanese were affected to tears, it made no difference whether they were wiped away with long, loose sleeves, paper, or linen handkerchiefs; they sprang from the same source.

The revival in the spring was of a more quiet nature in Osaka than either at Kyoto or Kobe, as in those cities its work was chiefly felt in the schools. Here there was a quickening of the churches, and a clearer spiritual apprehension of divine things noticeable among the Christians, but there was not any marked or great ingathering. There seems to be a deep, steady work going on all the time. Two of our pastors have told me that during their pastorates, extending over a number of years, there has not been one communion season when they have not received new members; and I understand it is about the same with the other churches. At one service that I attended quite recently eighteen persons were baptized. The willingness to give in order to support men doing evangelistic work, and to prepare others for the ministry at the Kyoto Theological School, is certainly increasing.

The priests are alarmed at the great progress Christianity is making here, and are stirring up the people to hold opposition meetings. It has now become a common sight to see a paper pasted on the door of a house announcing, "There will be a lecture against Christianity given here this evening."

In Kyoto it is reported that the Herodians and Pharisees are to unite, as the Buddhist and Shinto priests are desirous of forming a

“National Religion Society,” to check the progress of the “Jesus way.” Yet, with the combined strength of these two great bodies, they must soon learn how futile their efforts must prove. In Tokio, at the beginning of winter, great preaching services, lasting several days, are held annually by the Japanese Christians. During the one just closed, the largest theatre in the city, although refused them last year, was rented for the purpose. There were twelve thousand tickets printed and distributed, and about six thousand persons attended each of the two days; and the building was so densely packed, many others could not gain admission. A secular paper, which has a foreign editor, commenting upon it, said: “The fact that Dr. Hepburn, who was one of the foreign chairmen, had just completed the twenty-fifth year of his labors in Japan, gave the occasion the character of a commemoration of the first quarter of a century of Protestant missions in Japan. The large attendance, the earnest attention, with so little dissent or interruption in so public and free a place, give evidence of a marked advance in public sentiment in favor of Christianity within the space of one short year.” Have we not great reason to thank God and take courage?

FROM MRS. JOHN GULICK.—I do not think we in the field fully realize the progress of the work here. We have to stop and think in order to do so; and when we do, we almost hold our breath while we wonder what God has in store for us. Truly this is not man’s work: none but God could stir the hearts of this people as this nation is being stirred. Yet he calls on his people to work. If we are idle, we know not but the golden opportunity to save Japan may be lost. We have to learn, too, that our way may not be His way. He shows us by methods that cause many a tear and many a heartache, that those whom we consider most essential to the work, may be the very ones to be laid aside by illness, or taken to the mansions above. I think I have never been so impressed with this truth, since the death of Mrs. Curtis, as during the past week. Last Wednesday the pastor of one of our churches, one whose ringing eloquence had twelve days before stirred the hearts of many hearers; one whose love and burning zeal had endeared him to his own and all the other churches, and to the missionaries; one whose youth and physical vigor gave promise of a long life of service; one who, after long years of preparation was just entering the field into which he had been longing to thrust his sickle, bowed his head at the command of his Lord, and entered into rest. The earthly tabernacle was laid away just three weeks from the day of his wedding; and his young bride,

bowing in sweet submission to the will of the Father, gives up all her plans of usefulness as a pastor's wife, and goes home "sorrowing, yet always rejoicing" to her father's house in a neighboring city. The church of which he was pastor seems stunned by the blow. They do not know which way to turn. He was ordained and installed their pastor just before the summer vacation. All the Christians united on the day of his funeral in showing their love and respect for the one who had gone. So many flowers were sent in that the bier was covered, and the procession was so long that the bystanders said to each other, "The king of the 'Jesus way' must have died, and this is his funeral."

FROM MRS. DE FOREST.—Not long ago we heard of a very encouraging item in Nara, which is three or four miles from Koriyama, where a church was formed and pastor ordained the first of the year. A very intelligent gentleman there, formerly connected with the military school in Tokio, had heard a good deal about Christianity, had read the Bible more or less, and entertained any of us missionaries who had been in Nara for work. An adopted son became very much interested, and wanted to be baptized, but the father objected. Several weeks ago this gentleman, Hayashi, was thrown into prison for alleged embezzlement of money of a ward of his. Always delicate in health, the confinement and lack of home comforts brought on an increase of his consumptive tendencies, and he failed so rapidly that he thought he was going to die immediately. Then he began to think about what he had read in the Testament. He had been very angry that he had been put with thieves and less respectable criminals, but he remembered that Christ suffered with thieves. He was angry that his lawyers had not saved him from imprisonment, and then called to mind how Christ felt toward his accusers, and how much more reason he would have had to be angry. The result of his meditations was a determination to follow the Saviour with all his heart, and he was filled with joy, so that he hardly felt that he was imprisoned. One day his wife came to see him, accompanied by the Japanese guard. Instead of inquiring about things at home, he told his wife about his change of feeling, and advised her to study the Bible, and receive all the instruction she could from Mr. Naruse, the Koriyama pastor. During the long talk she sat on her knees, respectfully answering "Heh, heh!" at proper intervals; and when he had finished she surprised him by saying that she, too, had been greatly troubled by his imprisonment, fearing the result on his health, and somehow had taken to reading the Bible, and had made up her mind to be a Christian.

The next day one of the higher officers went to Mr. Hayashi and said, "I hear that you are a Christian." "Yes," he said; "I am." "Well, we have learned that Christians tell the truth, and we are inclined to believe your version about the trouble for which you were sent here. You are now discharged, but must be ready to report to us at any hour." So he went home, and sent for Mr. Naruse to come right over and baptize him. The latter could not come, because it was Sunday, and he had his regular appointments for the day, but he went on Monday. Hayashi said that he might be recalled to prison at any time, or he might die, and he wanted to be baptized first. Naruse had not time to consult the missionaries as to what would be proper, and so he went to the Bible itself, and in reading Acts he found so many cases of immediate baptism that he concluded he could not be wrong. So in a day or two a party of Christians came over to Mr. Hayashi's at Nara, from Koriyama, had supper together, examined him until nine o'clock in the evening, and then he, his wife, and adopted son were baptized. We have had later news of his entire release from prison, and an intended social meeting with the Koriyama Christians.

Young People's Department.

CHINA.

LETTER FROM MISS HOLBROOK.

TUNG-CHO, Dec. 8, 1884.

To the shareholders in the Tung-cho Dispensary:—



WHILE we are waiting for Jack Frost to get over his sulks, and help us build our dispensary, I must tell you of a plan that I have been working out for the past year. Now I can tell you about the "Training-Class for Medical Bible-Women," for, in this country of mother-in-laws to interfere with young women's plans, I didn't want to tell you before what we hoped to do; beside, we need you to help us next year on this, as you helped this year on the dispensary.

This class is composed of four young women from the Bridgman

School. Mary, Hannah, Ruth, and Jennie are their school names; though, as they are now all married, they should be called Mrs. Kao, Mrs. Fan, Mrs. Chiian, and Mrs. Hung. But they like their old baptismal names best; and so we will call them by them.

Mary, or Mali, as we call her in Chinese, is the young woman who has helped me in the dispensary since I first came. She has been adopted by the Wide-Awakes, Springfield, Massachusetts. Though she was in the Bridgman School but one year, she learned so rapidly, and has so improved her opportunities since, that now she is able to take up this medical study, though it comes rather harder for her than for the others. Though her husband was a heathen when she married him, nine years ago, yet, by her prayers and influence, he has gradually been brought to the light, and is now a member of the church. He is my chair-bearer, gate-keeper, fire-builder, and factotum generally; but he can read quite well, and promises by and by to be a valuable helper for me.

Jennie is the wife of one of our theological students belonging to our station. She will not probably complete the course now, as her husband graduates this year, and hopes to settle in the country next year. She has been in school twelve years, and has a well-disciplined mind; so I have great hopes that she will be able to accomplish much, even in the short time she can spend here.

Ruth is also the wife of one of the theological students. They belong to the Peking station, and will also go to their work in the country next year. Miss Andrews says it gives her peculiar pleasure to teach Ruth, she seems so recipient of Bible truths. Hannah is also a young bride. She is the wife of a servant of Mr. Goodrich's. He is of a good family, and a member of the church. He also studies every day, Mrs. Goodrich having a class every evening with any men on the place who desire to study. Hannah will probably take the full course, and is, perhaps, the best scholar. Having such a guarantee for co-operation on the part of the husbands, and the mother-in-laws, on the whole, quite manageable, we have great hopes for the future of these young women.

It is our plan to give them a two years' course, that shall be every way practical, but not our hope or desire that they shall become doctors. They are to be Bible-women, using their knowledge of medicine to open their way to the hearts of their people.

Are you interested to know what the course is? The first year takes vegetable and animal biology, anatomy and physiology, chemistry and nursing. The second year takes up surgical anat-

omy, *materia medica*, with compounding of drugs, and disease as taught in the different branches of general practice. You may wonder why we put in biology in so short a course. They know but little of natural science; the structure and growth of plants is entirely unknown to them; the composition of earth, air, and water is a mystery. Such facts as are contained in Child's Book of Nature must be taught as an introduction to the higher branches. This does not reflect upon their previous education, for science, as such, forms but a small part of our plan of education for girls.

Natural theology is taught in our Bridgman School, and through it the minds of the scholars are awakened to look at nature in a general way—but, of course, to investigate no further than answers the purpose of illustration to religious truth.

Their list in *materia medica* will comprise about one hundred different remedies, and we hope they will gain knowledge and wisdom sufficient to treat the more common diseases, and to let alone those they do not understand. This will give you an idea of the scope of our plan for medical study.

Mrs. Sheffield, at present, is teaching biology, and will follow with physiology. My class for the present is chemistry.

The Biblical department is under Miss Andrews' care and instruction. She teaches them with special reference to presenting these Bible truths, now so familiar to them, to others.

Would you like to know the order of exercises? Morning prayers and Bible lesson from 8 to 9; biology from 1.30 to 2.30; dispensary from 2.30 till all the patients are gone; chemistry, 7 to 8 p. m. This with their housekeeping makes a very full day for them. In order that they may give their time to study, we give each, money enough to buy her food and fuel. This year they have been supported by private funds; but we have asked help of the Board for next year.

At present they are in very crowded quarters, ten people living in three small rooms for in-patients belonging to the dispensary. It is my desire to build rooms for the use of student Bible-women; for now that it has been proved a practicable thing for the theological students to bring their wives here to study, we hope we shall always have those whom we wish to train for Bible-women, even if they do not take the medical course.

I wish you might look into our classes, and see the varying expressions as new truths are opened up to them.

Jennie said the other day, in Mrs. Sheffield's class, when she was teaching them about endogens and exogens: "We have always looked at trees, and thought they were just trees. Who

would have thought there was so much that is wonderful about them!"

Mali said to me one day: "There is a cave outside the city, and once an official ordered some men to go in, and see what was in there. It was dark, so they took a candle; but when they came to a certain place the candle went out, though there was no wind. It went out as often as they would relight it and go back to this spot. The men were afraid to go farther, saying a spirit had blown the candle out. I never believed it was a spirit," she said; "and now I *know* it was not. It was just carbonic acid gas." She said this with a very amusing triumph in her manner, as though that question was settled for all time so far as she was concerned.

And so it is that the superstition of this country is to flee away before the life-giving air and sunlight of *all* God's truth.

THE LITTLE CAKE.

BY MRS. G. ANDERSON.

Out from the gates of Zarephath,
 When evening winds blow free,
 A widow creeps to gather up
 The driftwood of the sea;
 Wan as a ghost is she.

Gaunt hunger haunts the city streets,
 Fell famine sweeps the land:
 The fields upon the fertile plain
 Are barren as the sand—
 All smitten by God's hand

Long years, nor rain nor healing dew
 Has fed the drooping wheat;
 Not e'en the shadow of a cloud
 Falling athwart the heat,
 Has cooled the torrid street.

The oil is wasted in the cruse,
 The wolf is at the door;
 E'en of the precious meal remains
 A handful and no more,
 Of all the widow's store.

Her only thought is one of pain:

“ I faint, yet I must try
To bake me yet one little cake
To eat before we die,
My little son and I.”

From the far Jordan comes Elijah,
Hunted, and hungry, and weary, he,
Here at the gate meeting the widow,
Cries, “ Fetch a morsel of bread to me!”

“ As thy soul liveth — God in heaven
Knows if I lie — I have naught to give.
Wouldst have me snatch my child’s last mouthful
From between his lips, that thou may’st live ? ”

“ Yet,” said the prophet of Jehovah,
“ Go, and first bake me a little cake;
Then shalt thou and thy son, in gladness,
From God’s provision your portion take.”

“ Thus the Lord saith: meal in the barrel
And oil in the cruse shall never fail
Till, at the sound of rain, the famine
Shall disappear like a specter pale.”

Is here no lesson, O my sisters,
To our souls, hoarding the oil of grace,
Crying, “ We cannot share our morsel,
Our Bread of Life, with a starving race ? ”

When the dear Lord says, like Elijah,
“ Go, and *first* bake me a little cake,
Oil of your cruse, meal of your barrel,
To feed the souls of my brethren take,”

Shall we say, “ Nay! we and our children
Have not enough of this heavenly bread;
Scarce can we spare crumbs from our table;
Let the dead nations bury their dead ? ”

* * * * *

When the oil of joy is low,
When the lamp of peace burns dim,
When bread of heaviness we know,
Water of tears, and wine of woe,
That overflow the brim;

When the voice we knew of yore,
 When the Master cried, "Arise
 And open, I am at the door,
 Arise and sup," is heard no more,
 Or heard with dull surprise;

Is it not that we forget
 That the first of all is His?
 God loves the cheerful giver yet;
 And he who gives as 'twere a debt,
 Is sure to give amiss.

Let us bake our little cake,
 Let us send it far and wide:
 The Lord's creating hand will take
 Our humble offering, and break
 Till all shall be supplied.

And our share? O God, how sweet
 Is their share who freely give!
 The bread of heaven they shall eat;
 Christ's hidden manna is their meat
 Who for his glory live.

—*The Helping Hand.*

Our Work at Home.

REPORTS OF BRANCHES AT THE ANNUAL MEETING.

WE give below brief extracts of the reports of branches given at our annual meeting. The almost universal comment with reference to them was, that they were never more interesting, and that the record of work done was never more encouraging; and we think it will be pleasant for our readers to see this record from the branches side by side, in goodly array. The results are briefly told; but the story of the persevering labor and patient effort that has brought them about, would fill a volume. As was stated in the last number, the usual order was reversed; and although observing the time of formation, the youngest organization reported first. This was the Andover Conference Association, which was reported by its president, Mrs. Samuel Bowker, of Ballardvale, who said the Association was in a transition state, owing to its vote to unite with the Woburn Conference Branch. As yet the union had not been fully consummated, but the differ-

ent auxiliaries and mission circles had been pursuing their way steadily and quietly, with sincere desire for the promotion of the interests of the cause. It is hoped that their new relation will prove the stimulus needed for greater work in the future. The report of the Middlesex Conference Association was given by Mrs. F. D. Sawin, secretary. A new departure in this organization is the holding of an all-day meeting by itself, instead of an hour's session in connection with the conference of churches, as has been done hitherto. The experiment was most successful, the presence of Miss Proctor, of Aintab, adding much to the interest of the occasion. Several auxiliaries that have been connected both with the Association and the Worcester County Branch, have been transferred entirely to the Branch, leaving the present number of organizations only five; but a plan for the visitation of the churches promises an increase of this number.

The Barnstable Branch was represented by its president, Mrs. R. B. Baker, of Dennis. This Branch is in its second year; and the experiment begun in hesitation and uncertainty has become an assured success. The receipts for the year, including a fund for Branch expenses, have been \$573.75—being \$112.93 more than the previous year. The plan of devoting the pennies saved by the reduction of the postage, brought in \$13.50. The Branch supports one missionary—Miss Burrage, of Cesarea,—one Bible-woman, a pupil at Ahmednagar, and a teacher at Constantinople.

The report of the Old Colony Branch was given by its secretary, Miss M. J. Capron. It now numbers thirteen auxiliaries and nine mission circles; and the receipts for the year were \$1810.51. The donations of some of the auxiliaries were quite large in proportion to the numbers, one of nineteen members raising \$108. The Branch supports three missionaries, one Bible-woman, two schools, a teacher at Bombay, and five scholarships. Letters from the field have proved very valuable in awakening an interest in the work, and, through the Branch bureau of exchange, have done much to familiarize the work and the workers to the members of the auxiliaries.

The report of the Essex North Branch was presented by Mrs. A. C. Swain, corresponding secretary, for the recording secretary, and was one of good cheer, showing, among the auxiliaries, an increase and hearty interest in the work. One new society has been formed during the year, making fourteen auxiliaries and nine mission circles. More money has been raised than ever before, and specially interesting praise and thank-offering meetings have been held.

The Suffolk Branch was represented by its secretary, Mrs. T.

J. Holmes, who reported quiet progress in several ways. Four new auxiliaries and two mission circles have been formed, making the present number sixty-two auxiliaries and thirty-five mission circles. A system of visitation among the churches has been inaugurated, which, it is hoped, will bring substantial results. The Branch supports fifteen missionaries, seven Bible-women, two teachers, twelve schools, and nineteen scholarships; and the receipts of the year have been \$11,963.87.

Miss M. T. Caldwell, secretary, reported for the Essex South Branch, progress in what might be called a subjective work among the auxiliaries — meetings more fully attended, old members more interested, new ones brought in, greater earnestness in prayer, a more thorough education in the missionary work inaugurated. Three new organizations have been formed, making a net gain of one, as two others have disbanded, for unavoidable reasons. The receipts show an increase of about one hundred dollars over the previous year. The principal item of interest during the year was the departure of one of the members to the foreign field — Miss Henrietta West. Before she left the country, she did much to inspire the auxiliaries which she visited, with zeal for missionary work.

Mrs. F. N. Peloubet, of Natick, secretary of the Middlesex Branch, gave a brief review of the work of the Branch since its organization seven years ago. It now has seventeen auxiliaries and sixteen mission circles, an organization in every church, and two in many of them. The last annual meeting was memorable for a thank-offering service, which was one of great spiritual power, and brought a large sum into the treasury.

The report of the Berkshire Branch was given by the corresponding secretary, Miss E. A. Morley. This Branch has held steadily and quietly on its way; has received two new auxiliaries, making in all thirty auxiliaries and ten mission circles; and the contributions have amounted to \$2,488.97. A short history of the formation of the Branch was given, showing how one devoted worker, in spite of illness and family cares, started a train of events that are bearing their fruits to-day. The work throughout the county seems full of hope and encouragement.

The Woburn Conference Branch was represented by its secretary, Mrs. W. T. Greenough. It now has fifteen auxiliaries and ten mission circles, having one, two, or three organizations in all but three of the churches in the Conference. Three new ones have been formed during the year, and no shoots of the Branch have been cut off as dead. The contributions amount to \$2,309.18—an increase over the previous year. Two missionaries have been

supported, also a teacher at Constantinople, four Bible-women, ten schools, and four scholarships, besides other work. During the year the Branch extended an invitation to the Andover Conference Association to unite with it, neither being very large or strong. The invitation was accepted, and the union will soon be consummated. Another year it is hoped that it may be proved that union is strength, and that in dividing the burdens and doubling the joys, the working capacity may be increased a hundred-fold.

The Norfolk and Pilgrim Branch was reported by its secretary, Mrs. F. N. Thayer, of Holbrook, who spoke of continued health and good signs of growth in the Branch. One new auxiliary, two young ladies' circles, and two mission circles have been added during the year, making the present number twenty-five auxiliaries, five young ladies' circles, and eleven mission circles, with an aggregate membership of fourteen hundred and forty-three. Public meetings have increased in interest and attendance, the young ladies have grown more active in the Branch work, and the children's hearts have been greatly drawn toward the Morning Star.

The Hampshire County Branch was represented by Miss Kate E. Tyler, recording secretary, who spoke of large public meetings, and prominent among them a mission circle rally in Amherst in October. The mission circles contribute nearly one-fourth of all the money raised by the Branch. Auxiliaries mention increased interest in mission study and enlarged membership, one, by special effort, having nearly doubled its membership during the year. The societies have suffered much from the removal of officers, but find consolation in the fact that so many go to other fields of usefulness carrying their missionary interest with them.

The report of the Franklin County Branch was read by Miss Jameson. One mission circle has been formed during the year, and the missionary spirit seems to continue unabated. The quarterly meetings have been well attended, and of much interest. The president of the Branch has been removed to a new field of late, and two earnest workers, Mrs. Hazen and Mrs. Crawford, both returned missionaries, have left their work here for the grander sphere beyond.

Mrs. E. W. Clark, secretary, reported for the Worcester County Branch. In 1883 the Branch went through the process of a "kind of moral house-cleaning," a time of reconstruction and re-adjustment, which being passed successfully, the prospect for effective work was never more hopeful. Two new auxiliaries have been

formed during the year, making the whole number thirty-nine, while there are counted upon the roll twenty-five young ladies' societies and mission circles. A wider circulation of missionary intelligence has resulted in greater interest, and prayer has become more frequent and earnest. The Branch supports six missionaries, two Bible-women, two schools, and eight scholarships, besides other work, and the receipts have amounted to \$3,332. The report closed with the expressed desire that each individual should make the year 1885 one of greater activity and devotion to the Master's service.

Mrs. W. A. Welsh, secretary, brought the greetings of the New York Branch, and reported the year as one of progress. It now has ninety auxiliaries, with a membership of two thousand two hundred and thirty-four mission circles with thirteen hundred and forty-eight members. The receipts of the treasury were \$6,611.22, nearly \$900 greater than the previous year. A thank-offering service in connection with the annual meeting was one of great interest, bringing \$400 into the treasury.

The report of the secretary of the Eastern Connecticut Branch was read by the president, Miss E. S. Gilman, of Norwich. This Branch now numbers over sixty societies, several having been added during the year; the treasury has also made a decided advance. Its pledges cover work in Turkey, Mexico, and Ceylon, and mission schools and Bible-women elsewhere; quite a surplus was also given to the general fund. The quarterly meetings of the Branch have been made attractive by the presence of missionaries, special interest centering on Japan.

The Hartford Branch was represented by its vice-president, Mrs. C. D. Talcott, of Talcottville. She reported forty-four auxiliaries and thirty-three mission circles — an increase of one auxiliary and five mission circles over the previous year. The contributions for the financial year were \$4,774.45. The Branch has just celebrated its tenth anniversary, which was a most interesting occasion. The work in the foreign field is the support of four missionaries, seven Bible-women, thirteen schools, and nine scholarships, besides other general work. In some of the hill towns of this Branch the churches are weak and it is difficult to form organizations in them, but it is hoped they may be reached in time. In a mission circle formed in one of these small towns the past year nearly every member, it is believed, has learned to trust in Christ as a personal Saviour.

The report of the Springfield Branch was presented by Mrs. Clara S. Palmer, president. The year has been one of prosperity and increasing usefulness. It has twenty-eight auxiliaries and

twenty-four mission circles, two new auxiliaries having been formed during the year. The contributions were larger than ever before, being \$4,563.33. It has supported four missionaries, three schools, five scholarships, and a medical assistant, and has contributed to several other objects in the foreign field. Annual and quarterly meetings have been of much interest, and the auxiliaries are increasing in activity and zeal.

The report of the secretary of the New Hampshire Branch was read by Mrs. C. H. Wallace. Special effort had been made to reach a large number of churches in which there is no organization of the Board, and it is confidently expected that several new societies will be reported from them. The present number of organizations is one hundred and sixty-six, with a membership of about thirty-four hundred. There has been increased activity among the young ladies and children, and the Master seems to have set the seal of his approval on their service by bringing a large number from some of their circles into his fold during the year. The receipts for the year were \$4,276.17. The annual meeting was one of great power, and gives courage to take up the work of another year with hearts ready to obey the command, "Whatsoever He saith unto you, do it."

The Maine Branch was reported by Miss J. L. Crie, secretary. Six new auxiliaries and three mission circles have been formed during the year, and the receipts were \$4,297.76 — a much larger sum than in any previous year. This Branch takes a degree of interest second to that of no other State, in the Morning Star, built of Maine timbers, and launched in her waters. This Branch has a record of eleven years, and only He in whose name and by whose grace they labor knows the work which has been accomplished.

The report of the Rhode Island Branch was given by Mrs. Edward E. Slocum, secretary. The growth of this Branch the past year has manifested itself in the larger attendance at meetings and the more efficient work of its auxiliaries, than in new organizations, the number of which remains the same as the previous year. There has been special progress among the young people and children, more particularly in the way of sewing for missionary families, indicating a spirit of willing service, and forming a loving link between the home and foreign workers. The receipts of the year amount to \$3,643.34. It is hoped soon to have the great privilege of sending one of the members of the Branch to the foreign field; and already the inspiration is beginning to be felt which it is earnestly hoped may be the forerunner of a true missionary revival.

The report of the Vermont Branch was given by Mrs. Horace Fairbanks, president. The past year in this Branch has been one of quiet growth, and among the young people, of increased activity. One new auxiliary and thirteen mission circles have been formed, making the present number one hundred and thirteen auxiliaries and ninety-six mission circles. The receipts have exceeded any previous year, being \$5,306.01. The Branch supports six missionaries, two native teachers, one Bible-woman, nine day-schools, and nine scholarships, besides pledges to other objects. The annual meeting was one of special uplifting, made memorable by the presence of Mrs. Montgomery, of Marash, Turkey, and Mrs. Layyah Barakat.

The New Haven Branch was reported by Miss S. E. Daggett, vice-president. The special feature of interest during the year has been among mission circles. New ones have been formed, and the work among them is very encouraging; two new auxiliaries have also been added. The various meetings of the Branch have been largely attended, and full of interest. The Branch supports seven missionaries, thirty Bible-women, three native teachers, fourteen schools, and eighty-two scholarships; and the receipts for the year were \$11,258.46. Many experiments have been tried as to methods of work, and when the perfect way is discovered it will be reported.

The report of the Philadelphia Branch was presented by its president, Miss A. P. Halsey. The position of this Branch has come to be rather a fixed one, as no large advance can be made from new churches, nor is a great increase of numbers possible in the old organizations. The receipts for the year were \$2,566.79. The aim of the Branch is continued, unabated effort, courage to hold firmly what has been gained, more prayerful consecration, and more liberal, systematic giving.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM JANUARY 18 TO FEBRUARY 18, 1885.

MAINE.	NEW HAMPSHIRE.
<i>Maine Branch.</i> —Mrs. Woodbury S. Dana, Treas. Cornish, Aux., \$8, Hillside Gleaners, \$3.05; Madison, Aux., \$3; Machias, Aux., \$14.30; Gorham, Aux., \$50; Portland, Aux., State St. Ch., Miss E. L. Libby's S. S. Cl., \$10; Norridgewock, Cong. S. S., \$20, \$108 35	<i>Atkinson.</i> —Mrs. Priscilla Markham \$1 00 <div style="text-align: right;">Total, \$1 00</div>
	VERMONT.
	<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Randolph, Aux., \$3, S. S., \$5; Montpelier, Aux., \$8.82; Westminster West, prev. contri.
Total, \$108 35	

const. L. M. Miss Laura Stevens, \$4; Fairhaven, M. C., \$18; St. Johnsbury, South Ch., Aux., \$35.80, No. Ch., of wh. \$5 Thank-off., S., Nov. 16, \$25 by O. W. H., const. L. M. Mrs. Jane K. Burnham, \$39.51, Girls' B. C., \$13.30; Bakersfield, Satie Page's mite-box, 60 cts; Townshend, Aux., const. L. M., Miss Mary J. Holbrook, \$25; Lower Waterford, Aux., \$5, Maple Wreath, \$5; W. Brattleboro, Y. L. M. C., \$23; Sudbury, Mrs. J. A. Hawkins, \$1; Brattleboro, Center Ch., A jug-breaking, \$30.91; Rutland, Aux., \$95.67; Fairlee, Aux., const. L. M. Mrs. Louisa G. Stratton, \$25; Burlington, Aux., \$15; Williamstown, Aux., \$6; Ludlow, \$1; Johnson, \$1; Wells River, Aux., \$8; Benson, Aux., \$25; Newbury, Aux., \$4.10, Beacon Lights, \$5.38, 1st Cong. S. S., \$4.70. Expenses, \$98.96. Bal., \$309 83
Granby.—M. C., 86
Saxton River.—A Friend, 3 00
W. Charlestown.—Mrs. Hugins, 1 40
 Total, \$315 09

MASSACHUSETTS.

Barnstable Co. Branch.—Miss Amelia Snow, Treas. Cotuit, Aux., \$36; Yarmouth, Aux., \$7; Waquoit, Aux., \$3; Orleans, Aux., \$4, \$50 00
Berkshire Branch.—Mrs. S. N. Russell, Treas. Pittsfield, 1st Ch., Aux., prev. contri. const. L. M. Miss Martha Brewster, \$34.45; Dalton, Aux., \$50; Blackington, Aux., \$33.46; Hinsdale, Mountain Rill, \$60; W. Stockbridge, Aux., \$21.75; 199 66
E. Douglas.—Cong. Ch., 10 00
Essex North Conf. Branch.—Mrs. A. Hammond, Treas. Ipswich, 1st Ch., Aux., \$28; Georgetown, 1st Ch., Aux., \$13.71, 41 71
Essex South Conf. Branch.—Miss Sarah W. Clark, Treas. Lynn, 1st Ch., Aux., of wh. \$25 by Mrs. Esther S. Cobb, const. L. M. Miss Elizabeth D. Deedman, \$30, Central Ch., Aux., const. L. M. Mrs. Hannah O. Trefren, \$25, M. C., \$10; Middleton, Jun. Aux., \$30; Marblehead, Aux., \$53, 148 00
Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Greenfield, Aux., 22 53

Hampshire Co. Branch.—Miss Isabella G. Clarke, Treas. Williamsburg, Aux., \$32.40; Easthampton, Aux., of wh. \$100 const. L. M. Miss Sarah E. Wright, \$132 20; Amherst, Aux., of wh. \$200 const. L. M's Mrs. Abbie J. Cooper, Mrs. Mary W. Crowell, \$244.86, M. C., of wh. \$100 const. L. M. Miss Elizabeth H. Grover, \$120; So. Hadley, Faithful Workers, \$12, \$541 46
Haverhill.—1st Ch., 1 00
Marion.—Cong. Ch., Ladies, 5 00
Methuen.—Aux., 30 00
Middlesex Branch.—Mrs. E. H. Warren, Treas. Marlboro, Union Ch., M. C., \$33.50; Concord, Aux., \$34 33, S. S. Miss. Asso., \$40, Ashland Gleasers, \$10, 117 83
Norfolk and Pilgrim Branch.—Mrs. Franklin Shaw, Treas. No. Weymouth, Pilgrim Ch., Aux., \$26; Plymouth, Aux., \$90; Hanover, Aux., \$5.25; Weymouth and Braintree, Aux., \$7, 128 25
Springfield Branch.—Miss H. T. Buckingham, Treas. Springfield, 1st Ch., \$65.77; So. Ch., 25 cts.; Longmeadow, Aux., \$22; W. Granville, \$5, 93 02
Suffolk Branch.—Miss Myra B. Child, Treas. Boston, A Friend, \$10, Mrs. Dr. Culver, \$1, Miss Wheeler, \$25, Miss F. M. Morris, \$10, Central Ch., Aux., \$5, Union Ch., Aux., of wh. \$25 by Mrs. Margaret B. Adams, const. self L. M., \$120; So. Boston, Phillips Ch., Aux., of wh. \$25 by Miss Lucinda Smith, const. L. M. Mrs. Annie G. Morse, Dedham, \$25 by Mrs. Alvah Simonds, const. L. M. Mrs. John Alden Abbott, Taunton, \$250; Roxbury, Walnut Ave. Ch., Aux., of wh. \$25 by Mrs. H. B. Hooker, const. L. M. Miss Jennie F. Hamlin, Falmouth, \$107.40, Highland Ch., Aux., Mrs. S. N. Stockwell, const. L. M. Mrs. Eugene Russell, \$25, Immanuel Ch., Aux., of wh. \$25 const. L. M. Mrs. Willard White, \$46.75; Dorchester, 2d Ch., \$25, Village Ch., Band of Faith, \$30; Brookline, Harvard Ch., Aux., Mrs. Geo. W. Merritt, \$10; Cambridgeport, Ladies' Soc'y, \$33, Prospect St. Ch., Aux., \$50; Chelsea, 3d Ch., Children's M. C., \$5; Somerville, Broadway Ch., Aux., of wh. \$25 const. L. M. Mrs. L. V. Price, \$29.34; Brighton, Y.

L. M. C., \$30; Waltham, Aux., const. L. M's Mrs. Anna M. Baker, Miss Ellen Hastings, \$50; Watertown, Aux., of wh. \$25 const. L. M. Mrs. L. A. Turner, \$40.37; Dedham, Asylum Dime, \$2.55; Foxboro, Aux., \$40,	\$945 41
W. Warren.—Mrs. E. G. Carter,	4 40
Woburn Conf. Branch.—Mrs. N. W. C. Holt, Treas. Malden, Aux., A Friend, \$10; Reading, Aux., \$38.50; Wakefield, Aux., 2; Lexington, Aux., \$43.71; Bedford, Aux., \$12; Wilmington, Cong. Ch., Ladies, \$27.60, Snow-Birds, \$12.50; No. Woburn, Aux., \$6.50, Prim. S. S. Cl., \$1.25,	154 06
Worcester Co. Branch.—Mrs. G. W. Russell, Treas. Ware, Aux., \$1.50; Westboro, Aux., \$35; W. Boylston, Aux., \$14.72; So. Royalston, Aux., \$10; Spencer, Aux., \$10; Harvard, Aux., \$32, M. B., \$11,	114 22
Total,	\$2,606 55

LEGACIES.

Legacy of Mrs. Mary Vinton, Boston,	\$500 00
Legacy of Mrs. Anna F. Washburn, Worcester,	500 00

RHODE ISLAND.

Rhode Island Branch.—Miss Anna T. White, Treas. Providence, Union Ch., \$3.60, Little Pilgrims, \$30, Central Ch., \$5, A Friend, const. L. M. Miss Eliza C. Root, \$25; Central Falls, Aux., \$40; Tiverton, S. S., \$9.35,	\$112 95
Total,	\$112 95

CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. Wauregan, prev. contri. const. L. M. Miss Carrie L. Fellows, \$15; Chaplain, Aux., \$24, Happy Workers, \$60; Mystic Bridge, Aux., \$5.70, Daisy M. B., \$4.13; Thompson, M. C., \$10, 1st Ch., \$6, 2d Ch., Miss Annie L. Smith, const. self L. M., \$25; Danielsonville, \$16; Old Lyme, \$27; New London, A Friend, 40 cts., 1st Ch., of wh. \$25 const. L. M. Mrs. Eleanor Avery, \$53.16, S. S., \$33.81, 2d Ch., \$34.85; Greenville, \$1,	\$316 05
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Hartford Branch.—Miss Anna Morris, Treas. Granby, Aux., \$3; Hartford, Mrs. M. M. Prior, \$15, Mrs. C. P. Welles, \$1, Miss Lucy A. Brainard, const. L. M., Corinne Brainard, West Chester, \$25, Pearl St. Ch., Aux., of wh. \$50 const. L. M's Mrs. J. B. Wesley, Mrs. G. L. Stevens, \$124.25; Berlin, Golden Ridge, M. C., \$52.50; Bolton, Girls' M. C., \$3; Rocky Hill, Cong. Ch., \$3.40; W. Hartland, Aux., \$10; Unionville, Aux., \$20; Plainville, Treasure-Seekers, \$25; Hebron, M. C., of wh. \$25 const. L. M. Miss Jennie E. Learned, \$35; So. Coventry, Willing Hands, \$20,	\$337 15
Manchester.—Miss Emily P. Sherman,	5 80
Westprt.—Friends,	4 00
Total,	\$663 00

NEW YORK.

New York State Branch.—Mrs. G. H. Norton, Treas. Brooklyn, Tompkins Ave. Ch., Co-Workers, \$28.50, Park Ch., M. C., \$25; Rochester, Mt. Hor Missy Friends, \$18.75; Moravia, \$6.25; Flushing, \$32.26; Oswego, \$40; Ellington, \$18.75; Norwich, \$17,	\$186 51
Baiting Hollow, L. I.—Youths' Aid Soc'y,	80
Brooklyn.—Mrs. J. L. Partridge,	10 00
Cherry Creek.—Mrs. A. Morian,	5 00
Miller's Place.—A Friend,	3 80
Total,	\$206 11

PENNSYLVANIA.

Philadelphia.—Sarah Furber,	\$1 00
Total,	\$1 00

OHIO.

Cedarville.—Mrs. MacMillan,	\$1 95
Edinboro.—Mrs. B. E. Bingham,	3 00
Total,	\$4 95
General Funds,	\$4,019 00
Morning Star,	48 40
Weekly Pledge,	66
Leaflets,	29 17
Legacy,	1,000 00
Total,	\$5,097 23

MISS EMMA CARRUTH, Treasurer.

Board of the Interior.

TURKEY.

A WEEK OF BLESSING.

BY MISS C. D. SPENCER.

You ask me to tell you of the revival in Hadjin, in the spring of 1883, the recording of which has so far been crowded out. That year the opening of the Girls' College called away our best teachers, causing us much perplexity; and some of the pupils who had, we hoped, been converted the summer previous, often showed a very unlovely spirit. Much effort and prayer with them individually and collectively, only more fully impressed us with the sense of our utter inability to reach the root of the difficulty without the special aid and enlightenment of the Holy Spirit. Laboring to impress this upon the minds of teachers and pupils, the Week of Prayer came and went, and we began to hear of the wonderful work of grace in Adana, and to pray that it might spread to us.

We had sixty girls in our school, thirty-one of whom were in our family, and among these latter were three or four large girls (teachers) in for an additional year of study, and members of the church. Calling these, with the two other teachers, we had a long, serious talk with them, one result of which was their quietly gathering in our sitting-room for half an hour of united prayer for the conversion of their mates, and renewed consecration in the church. It was not long before the girls became touched, and gathered in groups to pray for themselves; until frequently during the hour from eight to nine—the play-hour—the sound of prayer would be heard issuing from three or four rooms at once.

It was finally thought best to put into execution a plan which had been before our minds for some time, but for which the time had seemed hardly ripe; *i. e.*, to dismiss school for an all-day prayer-meeting, to be held in our schoolroom, for the conversion of the girls.

Notice was given to the women that all who wished to join us would be cordially welcomed, especially those having daughters or relatives among them. We meanwhile prayed much for guidance and help.

During the week an unusual earnestness had been observed

among the women in their weekly meetings; and numbers, singly or in small companies, had called for religious conversation, and the expression of hope from one or two was to us as an earnest of the harvest to be. The teachers in the boys' school, and the preachers came frequently for help and counsel; another hopeful sign.

Thursday, the day appointed, came, and a much larger number of women than we had expected were present. The meeting opened with the text, "Choose ye this day whom ye will serve," as its key-note. Leaders appointed for each hour seemed to be especially led in the choice of texts for presentation, so that instead of diverting the mind from that previously presented, they seemed to add to, and mass together, truths in a most overwhelming and convincing fashion. Truly God's Word was felt to be "with power," and from the first the house seemed filled with the presence of the Holy Spirit. Leaders were brief, and most of the time went to prayer, confessions of sin, and consecration. Conviction of sin was a marked feature, and several of the girls rose again and again, to confess something to teachers and some others after they thought all had been confessed. The women, come to pray for others, remained to pray for themselves, and to confess their own sins. The proposal to adjourn for noon met with no response, and a more complete and general breaking down is seldom seen. At half-past four it was thought best to dismiss the meeting, though several were on their feet waiting an opportunity to speak.

After some time spent in conversing with individuals, we sent them home. About two-thirds of the girls had given themselves to Jesus, and for the sake of the remaining ones, and on account of the deep interest of the women, notice had been given that the meeting would be continued the following day. The next morning brought a houseful, and the same interest and conviction of sin was manifest. As on the previous day, we felt that God's wondrous gifts would be even "according to our faith," and were moved to ask that all in the house might be brought to him. At the end of the day seventy-three professed to have enrolled themselves under the leadership of Christ. Among these were several Armenian women, who knew that such a decision would cost them opposition from husband and friends. Much prayer was offered and requested in behalf of others.

An interesting case was that of a sweet little girl in our family, one of the first to yield. Her father, a profane, bad man, came from a neighboring village to see her; and finding no one at the house came down to the schoolroom, and creeping into a corner seat remained for hours an astonished observer. His daughter

saw him, and poured out her heart in simple, earnest prayer that he might love Jesus. As the hours passed, and the time came to close, he still sat silent. She could bear no longer the fear that he might lose his blessing, and in a trembling voice asked all to pray for him, then burst into a sobbing cry to God to soften his heart; "For oh!" she said, "He does not come to thee—he does not come!" and broke completely down. For a few moments there was no sound but that of weeping from all parts of the room, as the silent prayer for the father went up to God.

He seemed to melt at this; and when, after meeting, his daughter went to him with the same plea on her lips and tears in her eyes, he drew her to him, saying, "I will come to Jesus, my lamb—I will come." Since then all who know him witness to his changed life.

That evening the two teachers and the preachers in Middle Hadjin called, with their faces all aglow, and we learned that they, as well as we, had a wonderful tale to tell of the Lord's marvelous doings among us.

It seems that on Thursday both teachers and pupils felt a strange restlessness and inability to apply themselves to the work in hand, and soon the scholars asked if they might have a prayer-meeting. The teachers, finding the desire so unanimous and so in accord with their own feelings, dared not refuse; and the preachers took charge of the large class of young men, while the two teachers, with their school, united in prayer in another room. One of them, after many of the boys had expressed their desire to become Christians, proposed, in order to deepen their sense of personal guilt, that each one on going home should make a list of sins which he himself had committed, remembering that each one was sufficient to insure his condemnation. This was done, and they were gathered a heavy-hearted set of boys. Much feeling and conviction of sin were shown, and a general readiness to accept at once the proffered mercy through Christ.

In the other room the text chosen for the morning was the fifty-first chapter of Isaiah,— "He was wounded for our transgressions," "He was bruised for our iniquities." The work took powerful hold; and those strong young men fell upon their knees, weeping aloud in their agony, and some crying, "Oh, I have crucified Jesus!" and seemed to see him hanging on the cross before them. Presently one of the teachers in the other department, feeling that they were inadequate to meet the needs of their anxious boys, came in to secure the preacher's help, and found him going from one to another in almost greater perplexity than their own. People in the street, attracted by the unusual sounds, came in, and

on being told that they were crying for their sins, were convicted by the same invisible power. Time passed rapidly, and before they knew it the day was gone,—but not before the young men and many of the boys had found rest in believing. Many a mother, son, and daughter rejoiced together that night in their new-found Saviour.

Mrs. Coffing had been in the habit of meeting with another class of young men in our schoolhouse every week, and they were invited to bring their young friends with them to their meeting the following evening. Some twenty-five or thirty came, and a most interesting meeting followed, characterized by the same strong feeling of the Spirit being present, and all who had not done so previously, declared themselves for Christ.

The daily noon meetings for the women were well attended, and most interesting.

The work seemed to be confined for the greater part to the women and youth. This may be accounted for in part by the fact that fruits were more abundant where most effort to enlighten had been expended. We believe that the foundation for the interest among the women was laid in their weekly meeting the previous summer, when the plain, simple truth from "Finney's Lectures on Revivals" was given them. Definite results have been hard to get at, on account of the destruction by fire of the church and the homes of a large part of those concerned not long after, and the consequent scattering of the people. But among the women and girls we believe there are very many who, though ignorant, are really born into the kingdom.

We have realized as never before how important and responsible a work is this, of educating new converts in a land where no previous religious instruction has laid foundation on which to build.

In view of this, I ask your earnest prayers for those in foreign fields in this respect; and also for the converts, that they may be strengthened to meet their manifold temptations. It seems due to the Lord and his glory that mention should be made to those who pray for the work in Turkey, of this wonderful manifestation of his power.

A WOMAN'S MISSIONARY MEETING IN TURKEY.

BY MISS C. O. VAN DUZEE.

A MONTH ago, after a woman's prayer-meeting in which I had talked of missions, I proposed a missionary society. That being

agreed to, I carried the thing along until we had elected a president, secretary, and treasurer, and were to have a monthly meeting. Yesterday we had the meeting, and there was a good attendance. The president, who is the pastor's wife, talked well; and after the regular meeting was finished, said we must settle on a fee for membership: though some would give more and some less, we must have a fixed amount. I proposed five piasters (twenty cents). The pastor's wife thought half of that would be plenty, for some could not pay so much. "But those who cannot, need not be members." "And what are the privileges of members?" "They can vote. We must vote what to do with the money collected." Several agreed that was unnecessary. "Every one wants the money to go to the Koords. One who has given money, especially asks to have it used in that way." They were sure there would be no dissenting voices. One said she should be pained if any one who gave even four cents could not vote. Again I tried to urge the thing, and spoke of the election of officers for the next year. "Oh, we've got those for this year; let next year take care of itself." Meanwhile other things were being discussed. Giving a penny or two a week was spoken of, but one said, "We don't buy things by the pound, as you do in America, so we can't save a penny here and there. We lay in our store by the year." This is more than half true; and then the housekeeping money does not pass through the women's hands, as it does in America, as they cannot go shopping or to market. So, many of them decided that what they gave for the year they must give at once. One woman kept throwing on cold water: "We can't give much. We must ask our husbands for the money. What does our little amount to?" And, again: "We can't do as you do in America. There the women can work, like the men. They are free. We can't do anything. Our husbands won't give us money." I read to them the story of Mrs. Purdy's Parquises. "There, there," the women said to the doubter, "can't you keep one hen's eggs separate?" It was getting late, so I did not press the matter more, but it was hinted that even officers were unnecessary. They could give their money, and that would be the end of the thing. They all agreed that the Koords were in a sad condition, and needed help. Most of the women give something every year to a collection taken for work among the Koords. The Armenians consider this their mission, and support a preacher, his wife, and a teacher, who are at work among these people. What the end of our society will be I know not; but, as they say, they have officers for this year, and I think most of the sisters will give something.

CHINA.

A WORD FROM MISS EVANS.

TUNG-CHO, Dec. 8, 1884.

YES, I am at home—and had no difficulty in reaching here so far as the war was concerned, although the mouth of the river was well filled with torpedoes. I reached here, “home,” October 22d. What a reception they all gave me ! It brought tears. I felt quite a hero as I marched up the city, almost across it, escorted by such a band of Chinese. The people on the route would stop and look, and make comments. It was something they could not understand, to see a woman thus escorted. I left the other foreigners to follow as best they could, and went on with my retinue. I wish you could have been here to see what a large place we hold in the hearts of these people. Why shouldn’t we love them when they so love us? . . . As soon as I had unpacked, and put my room in order, I began work, for the others were doing far too much. There was no teacher for the geography in the school, and Mr. S. asked me to take two classes.

Rusty as I was in Chinese, never having even read Mr. Chapin’s Chinese geography, it has taken time to make “yah-shi-yah,” “ah-pha-lé-chia,” with all that grows in those countries,—the people, what they believe and what they don’t,—studied in Wen-li, to be understood and recited in “Kun-hua.” To make it all plain, first to myself and then to the scholars, is no small task ; but perseverance accomplishes almost everything, and I begin to wonder at myself. . . . I wish some of my Chicago friends could spend a week in our courts, and see all that is being done to prepare native helpers. The young men who finish their theological course next spring are noble, earnest workers, and we look with not a little interest to their beginning of their life-work. I wish you could have heard and understood the sermon one of them gave us yesterday from Ps. cii. 17.

There is a nice class of boys in the school now ; most of them large boys, and many of them Christians. Oh for God’s Spirit to come to them with great power !

Miss Andrews and I have divided our work for the women: to me fall three prayer-meetings a week at three different places, and a class in Old Testament, with some bright young mothers, whom we hope to employ as Bible-readers when their little families are older. Our Christian women have grown the past year. . . . I cannot tell you all my vacation has been to me. The work

is different from what it used to be. "I am with you always" has a new meaning. Pray for me, that His abiding presence may be with me, not for a time, but *always*.

INDIA.

SCENES BY THE WAYSIDE.

BY MISS EVA M. SWIFT.

OCTOBER 17, 1884.

LAST Thursday night, riding in a bullock-bandy from Madura to Mana Madura, a distance of thirty miles, I found so much to be seen on this my first trip by night that I had no desire to sleep. The road was most of the way along the river's edge, and the banks were made beautiful by the groves of cocoanut palms. The fig banyan-trees on either side of the road in many places met above with interlacing boughs, and with the moonlight on the river made an exquisite picture. The river had been "down," or, as we should say in America, "up," only for a few days. Although I have had some experience with rivers of this kind in my Texas home, yet it still seems strange to me to go down to the river's edge and find no water. At the same time one sees crowds of people performing their ablutions, and washwomen on both sides of the river-bed for a long distance washing and drying their clothes. One looks around at the dry sand of the river-bed and wonders where the water is. But if we look a little more closely, we shall see that the people dig into the apparently dry sand for a short distance and find clear, pure water. The river is really flowing along a little below the surface. It seems a remarkable provision of God for a people who do not seem to know how to take care of themselves. All the filth of this great city goes into this river. When it is "down," or full, there is much sickness among the people, since they all use the river-water for bathing, drinking, and cooking purposes. But when the river is low, the sand makes a filter for it, and it is always clean and pure. The people always prefer to have the river low, for their own comfort. But this year every one has been looking anxiously for the rains which bring the river down. There has been much talk of another famine this year. The usual early rains failed, and consequently the dry crops also. If the rainy season did not come on as usual, there would result another famine. It is horrible to think of these countless thousands so poverty stricken that they could not tide over one failure of the crops. The people were so frightened that they were praying to their gods to send rain. Near Madura they got together and prayed the gods to send rain

enough for twelve years, so there would be no more fear of famine. The priests assured them that on the morrow rain would begin to fall. Every one waited with most intense anxiety, but not a drop came. The burning sun was strong as ever, and the skies just as cloudless. But on the second day the Lord of all, the Lord who sends rain alike on the just and unjust, sent the cooling, refreshing shower which foretold the approach of the latter rains. So night before last the rainy season proper began with a thunder-storm and a steady, soaking down-pour — a blessing for which we cannot be too thankful.

SPAIN.

OUR WORK THERE FOR WOMEN AND GIRLS.

BY MRS. ALICE GORDON GULICK.

SAN SEBASTIAN, Feb. 1, 1885.

WE heard with great joy and rejoicing that the Woman's Board of Missions of the Interior had voted to help support the San Sebastian school, but we did not know before reading *your letter* that you were also interested in the work of the pastors' wives in Zaragoza and Santander.

In Zaragoza the wife of the pastor is Manuela de Aranzo. She is not very strong in body, but is a gentle Christian, who has a good influence upon those about her. She has written to me of the mothers' meetings she has held as hopeful and helpful. Her five little ones, Carlitos, Herman, Rosalia, Manuel, and three-months-old Elisa, while they sometimes keep her at home, open her heart to other mothers' needs.

Mrs. Henrique de Tienda, of Santander, or Dona Matilde, is a French lady, who is devoting her life, with her Spanish husband, to the evangelization of his country-people, and whose heart is in her work. She is also a mother; and while her two little ones naturally take much of her time, she is able to visit the sick, hold mothers' meetings, and engage in general missionary work.

In regard to the school at San Sebastian, I send you by mail some copies of letters, programmes, etc., which may, perhaps, be sent to some of the mission circles interested in this school.

We have now twenty-six boarders and nineteen day-scholars, and have every reason to be encouraged in regard to the future of the school. This province is somewhat peculiar, in that the people here speak a distinct language, which they claim to have been the language spoken by Adam and Eve. They are obliged to learn Spanish, or they could have very little communication with the

rest of the world. We however come across some, now and then, women especially, who speak only Basque. It is said that Satan himself studied the language for seven years, but was obliged to confess himself overcome by the difficulties. The people are industrious and enterprising; and San Sebastian is probably the best governed and cared for, as it is the most healthy, city of Spain. The people are religious, and are called fanatical, but we have met with no opposition whatever here. We have made many friends among them; and although as yet there is no apparent desire to hear and know the gospel, we do not feel discouraged. We believe that if it is God's will, there will sooner or later be found an open door. I beseech you not to let any one lose interest in this work. We need your prayers and sympathy.

Home Department.

STUDIES IN MISSIONARY HISTORY.

1885.

PERSIAN MISSIONS.—No. 2.

The Work of the Press.

Revivals — 1849, 1850.

Protection and Equal Rights granted to Christians, 1851.

Revivals of 1856; of 1857.

Work of the Converts in the Villages; in Schools.

Progress in the Mountains.

Missionary Biography. Mrs. Stoddard; Mrs. Rhea; Mr. Rhea; Mr. Crane; Mr. Stoddard; Fidelia Fiske; Dr. Perkins.

Female Seminary at Oroomiah. Revivals among its students; Results in Village Evangelical Work.

Need of Separate Church Organizations. 1869; 1870.

The late semi-centennial celebration of the Persian Mission — Rev. Mr. Shedd's review of fifty year's work.

Helps: "Mission Studies for April;" "Dr. Anderson's Missions of the American Board to the Oriental Churches;" "Woman and her Saviour in Persia;" "The Tennessean in Persia and Koor-distan;" "The Cross and the Crown; or, Life of Fidelia Fiske."

"The Foreign Missionary" for October 1884, and February 1885: "Sketch of Persian Mission," issued by President of the Woman's Board.

Woman's Board of Missions of the Interior.

Work of the Young Ladies' Societies for 1885.

Mexico, Micronesia, Miss Haskins. Miss Fletcher.	Japan, Mrs. Gulick.	China, India, Dr. Murdock. Schools.	Turkey, Marash & Samokov. School.	Spain, Miss Gilson.	Africa, Gen'l Fund
\$600.	\$300.	\$625.	\$815. \$1,239,77.	\$2,739.	\$1,000. \$450. \$731.23

THE BRIDGE.

\$8,500.

Its foundations—our prayers. Its piers—our contributions. Its arches—
faith and works. Its key-stone—

Christ.

“Ye are complete in Him which is the head of all.”
“Let the word of Christ dwell in you richly in all wisdom.”

Shares may be divided as follows:—Two, \$300; Three, \$250; Four, \$200; Twelve, \$100; Fifteen, \$75; Twenty-six, \$50; Thirty-six, \$25; Fifty, \$20; Thirty, \$15; Thirty, \$10.

Chicago, January 1, 1885.

MRS. LYMAN BAIRD, MRS. GEO. M. CLARK, MRS. H. M. HOBART,	} Committee on Young Ladies' Work.
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The above Plan, with a blank pledge, has been sent to every one of our three hundred young ladies' societies. Each society fills out the Pledge, tears it off and sends it back to our "Committee on Young Ladies' Work." Pledges are coming in fast at our office. The following words on methods of work from Mrs. Baird, chairman of that committee will be helpful to the Bridge-builders.

The work of the junior societies opens encouragingly. During the month of January, the committee reached all existing societies with the pledge, statement of work for 1885, the five years' review, and a personal letter. Now they are planning to enlist new recruits to the already enthusiastic company of Bridge-builders.

An occasional request has come from a society, asking that they might support an individual, instead of contributing to the Bridge; but a few minutes' talk, or an earnest letter from one of the committee, has every time convinced those who thought one interest better than several, that they were mistaken.

There is such a thing as being too diffuse; but there is little danger of falling into this error while so much thought is constantly given to the best means of interesting "our girls," and accomplishing the most good, by those who have experience in and love for the work.

We are glad to note a growing tendency among our juniors to discard entertainments as a means of meeting the pledge, and to rely on the safer and surer method of regular giving. When this spirit of self-sacrifice, which cometh only through prayer, pervades our societies, we may confidently expect "more money and more missionaries."

E. M. B.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS
OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

FROM JANUARY 18, 1885, TO FEBRUARY 18, 1885.

ILLINOIS.

ILLINOIS BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Aurora, New Eng. Ch., 13.25; Buda, 5; Chicago, Union Park Ch., of wh. 25 fr. Mrs. Harriet E. Morton, to const. L. M. Mrs. Dora F. Crosette, 25 fr. Mrs. Ralph L. Greenlee, to const. L. M. Mrs. Wm. Brooks, 25 fr. Mrs. H. W. Rice, to const. L. M. Miss Mattie Moore, 25 fr. Mrs. Wm. H. Rice, to const. L. M. Miss Sarah N. Isham, 25 fr. Mrs. I. N. Camp, to const. L. M. Miss Charlotte M. Camp, 248.65; Dundee, 9; Galva, 1st Ch., 29.50; Galesburg, Brick Ch., 19.56; Garden Prairie, 5; Granville, 9.50; Geneseo, of wh. 25 to const. L. M. Mrs. Homer Wolcott, 66.81; Prospect Park, 6.50; Rosemond, 4.50; Seward, 17; Wauponis Grove, 10; Wilmette, 12.48, \$456 75
 JUNIORS: Canton, Y. L. Soc., 17; Chicago, South Ch., Y. L. Soc., 35, 1st Ch., Y. L. Soc., 66.60; Geneva, Y. L. Soc., 25, 143 60
 JUVENILE: Garden Prairie, Willing Workers, 65
 Branch total, \$601 00

IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. Burlington, 5.35; Corning, 5; Corydon, Mrs. K. M. and C. E. Rew, 10.50; Davenport, 23.15; Des Moines, Plymouth Ch., 40; Farragut, 5; Grinnell, 48.70; Iowa Falls, 4.95; Magnolia, 4.85; McGregor, 10.17; Quakeston, 4.15, \$161 82
 JUNIOR SOCIETIES: Des Moines, Plymouth Rock Soc., 16.30; Keosauqua, Willing Workers, of wh. 10 is fr. Miss Carrie Taylor, 20, 36 30
 JUVENILE SOCIETIES: Tabor, Busy Gleaners, 30; Davenport, Wide-Awakes (boys),

15.45; Corydon, Myra, Jennie, Gertie, and Albert Rew, 2.50, \$46 95
 SABBATH-SCHOOLS: Des Moines, Plymouth Ch., 13 55
 Total, \$258 62

KANSAS.

KANSAS BRANCH.—Mrs. A. L' Slosson, of Leavenworth, Treas. Centralia, 5.50; Dover, 9; Fairview, 12, \$26 50
 JUVENILES: Dover, Children's Band, 3; Kimeo, Little Sunbeams, 40 cts; Sabetha, Rushlight Band, 8.50, 11 90
 Total, \$38 40

MICHIGAN.

MICHIGAN BRANCH.—Mrs. Geo. H. Lathrop, of Jackson, Treas. Adrian, West, 5; Ann Arbor, of wh. 7 thank-offering, 19.29; Calumet, 50; Charlotte, 41.24; Chelsea, 15; Detroit, Woodward Ave. Ch., 60.76; Dowagiac, 10; Flint, 33.28; Grand Rapids, South Ch., 18; Greenville, of wh. 25 for L. M. of Mrs. Caroline E. Stevens, 57.10; Jackson, 145; Lansing, Plymouth Ch., 13.06; Olivet, 4.25; Portland, 10; Stanton, 16.40; Three Oaks, of wh. 3.25 is thank-offering, 20.20; Tawas City, Mrs. Laura J. Kelly, 10, Mrs. W. B. Kelly, 50 cts., Mrs. Ott, 50 cts., Mrs. Wilson, 54 cts.; Ypsilante, 6.50, \$536 62
 JUNIORS: Detroit, Woodward Ave., 63, First Ch., Sunbeam Band and Opportunity Club, 50; East Saginaw, Faithful Workers, 100; Jackson, Y. P. Circle, 5; Manistee, 12.50; Port Huron, Y. P. Circle, 10, 240 50
 JUVENILES: Ann Arbor, Children's Band, 68.92; Detroit,

Harper Ave., Gleaners, 10; <i>Kalamazoo</i> , Children's Band, 3,	\$81 92
Branch total,	\$859 04

MINNESOTA.

MINNESOTA BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. <i>Excelsior</i> , 3.07; <i>Med-</i> <i>ford</i> , 95 cts.; <i>Minneapolis</i> , First Ch., 40, Pilgrim Ch., 10; <i>Northfield</i> , A Friend, 65; <i>St.</i> <i>Paul</i> , Plymouth Ch., 30,	\$149 02
For Morning Star:— <i>Winona</i> , S. S., add'l,	1 50
Branch total,	\$150 52

MISSOURI.

MISSOURI BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Brecken-</i> <i>ridge</i> , Aux., 16, Juvenile So- ciety, 5; <i>Cameron</i> , Aux., for Miss Tucker, 11; <i>Kidder</i> , 5,	\$37 00
Total,	\$37 00

NORTH DAKOTA BRANCH.

Mrs. R. C. Cooper, of Coopers- town, Treas. <i>Hope</i> ,	\$9 00
Total,	\$9 00

SOUTH DAKOTA BRANCH.

Mrs. H. H. Smith, of Yankton, Treas. <i>Huron</i> , 4.51; <i>Sioux</i> <i>Falls</i> , 25. Branch total,	\$29 51
<i>Lake Preston</i> , Mrs. L. K. Rob- bins,	7 00
JUVENILE: <i>Huron</i> , S. S.,	6 50
Total,	\$43 01

OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Cin-</i> <i>cinnati</i> , Central Ch., 65; <i>Lodi</i> , 6.60; <i>Lorain</i> , 4.22; <i>Salem</i> , Mrs. D. A. Allen, 5; <i>Steuben</i> , 8; <i>Wakeman</i> , bequest of Mrs. Susan C. Strong, 50, Aux.,	\$138 82
<i>Bellevue</i> , Y. P. M. C., Junior,	20 00
Total,	\$158 82

PENNSYLVANIA.

<i>Corry</i> ,	\$5 00
Total,	\$5 00

ROCKY MOUNTAIN BRANCH.

Mrs. Hiram R. Jones, of So. Pueblo, Col., Treas. <i>Coal</i> <i>Creek</i> , 1; <i>Colorado Springs</i> , 25,	\$26 00
JUVENILES: <i>Coal Creek</i> , S. S., 1.20; <i>South Pueblo</i> , S. S., 50 cts.,	1 70
Total,	\$27 70

WISCONSIN.

WISCONSIN BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Delavan</i> , 24.42; <i>Evansville</i> , 6; <i>Ft. Howard</i> , Cong. Ch., 8; <i>Lancaster</i> , 6; <i>Milwaukee</i> , a lady, for Bulgarian Bible- reader, 43; <i>Madison</i> , 25 of wh., fr. Mrs. Emma C. Bas- com, to const. Mrs. Maria S. Johnson L. M., 26; <i>Ripon</i> , to const. L. M. Mrs. Amanda Upham, 25.40; <i>Racine</i> , 81.20; <i>Whitewater</i> , 2,	\$222 02
JUNIORS: <i>Evansville</i> , 6.60; <i>Green Bay</i> , S. S., for Bridg- man Sch., 40; <i>Janesville</i> , 25; <i>Milwaukee</i> , Plymouth Help- ing Hands, 100; <i>Ripon</i> , Do Good Soc., 1.60,	173 20
JUVENILES: <i>British Hollow</i> , 1; <i>Plymouth</i> , Cheerful Givers, 50 cts.; <i>Pittsville</i> , 2; <i>Racine</i> , Presbyterian S. S., 30, Less expenses, 18.57,	33 50
Total,	\$410 15

ALABAMA.

A Friend,	\$2 00
Total,	\$2 00

IDAHO.

Cash,	\$4 40
Total,	\$4 40

CHINA.

<i>Tientsin</i> , Mrs. M. J. Clapp,	\$5 00
Total,	\$5 00

MISCELLANEOUS.

Interest on bond, 30; sale of 2 pair of mittens, from Keo- kuk, 2; of leaflets, 34.27; en- velopes, 5.39; waste-paper, 6.37; charts, 1.10; cash, 22 cts.,	\$79 35
Total,	\$79 35

Receipts for the month,	\$2,430 39
Previously acknowledged,	5,253 64
Total since Oct. 22, 1884,	\$7,684 03

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LETTER FROM MRS. SARAH L. HOLBROOK.

We publish this month our first letter from Mrs. Holbrook, our new missionary in Africa, whom we have this year adopted, and who thus introduces herself and her work to us:—

MAPUMULO, NATAL, S. AFRICA, Nov. 19, 1884.

DEAR FRIENDS: A short time since a letter was received from Dr. Alden, stating that you had kindly taken me into your fold of love and prayer. It is a helpful thought that we in our isolated homes are thus tenderly remembered.

“More things are wrought by prayer than this world dreams of,” and a great proportion of missionary success may be owing to those in the home-land who so earnestly besiege the throne of grace, and, as it were, hold up the weary hands of the more immediate toilers.

Last December, almost a year ago, we reached Natal, and until April spent our time at the different stations, learning the language, and becoming acquainted with the best methods of work among this people.

In April we reached our home at Mapumulo, which is the most northern point of our Zulu Mission. Umvoti, the next station, is thirty miles south of us, over a rough, mountainous road. There is a station occupied by Norwegian missionaries about five miles to the north, and also a few white settlers located at distant intervals along the way. Thus in our isolation from the outside world, we learn to sympathize with so many of the missionaries in our western home-land.

But you want to know about our work—and when I stop to think, my mind wanders far back in the past to Paul, the tent-maker, and I wonder if he did not often think it more satisfactory

to be telling the story of Jesus than working on those innumerable holes for the tent-pins? or preaching to multitudes on Mars Hill a nobler occupation than sewing those never-ending seams? I can imagine he did; but he kept at work just the same. In these few months we have found our "tent-work" consumes a great share of time which, it would seem, might be better employed in telling the Gospel story to the heathen about us. But if we are to give them an example of a Christian home, much time must be spent in restoring from decay the long-neglected residence to which we have come. We trust these outside duties will soon take less time and strength.

Still, we feel that something has been accomplished which tells directly for Christ. The temperance work, which has made such strides in some of the stations, has gained a foothold here. Some have taken the pledge who are proving earnest workers, and we are looking for still greater results.

I have spent many hours in the day-school, which was in great need of oversight, and can see a marked progress. Then the Sabbath-school, which could hardly be dignified by that name, is now showing some signs of life, and we hope in time its usefulness may be great.

I have just received news that kind friends at home have sent the needed funds for starting a kraal school, and thus some of the people outside the station may soon have an opportunity to learn to read, which is often a stepping-stone to a desire for Christianity.

You see, there has been only a beginning made in these things, and where the field is so wide and the need of work so great, we are sometimes tempted to discouragement. But the battle is the Lord's, and surely he will not allow heathenism to prevail, if our armor is all right.

I feel that what we need more than all else is the gift of God's Spirit, not only upon ourselves, but on the whole church here. Only so can the power of vile habits and superstition be overcome.

It is a great comfort to feel that you will often remember us in our little corner of God's world, and that those prayers may be heard and answered is my earnest wish.

AFRICA AS A MISSION-FIELD.

BY MISS LUCY M. FAY.

A FEW words in regard to Africa may inspire us to greater fidelity in prayer and effort, and may give us a fuller realization that we are linked, on this Pacific Coast, with that resistless current of Christian love and zeal that will flow through that dark

land till the shadows shall flee away, and the everlasting light shall flood with glory those waiting souls who are unconsciously stretching forth their hands unto God.

We talk of "*foreign missions*," and of sending money far away, but we forget that Africa touches us through her millions who have helped to enrich our land; that she touches us through commercial and scientific interests; that she touches us by the learning of Alexandria, whose vital force will always be felt in the Church, forming a part of that historic splendor of Egypt whose impress will always be felt not only in our country, but throughout the civilized world.

Africa touches us, too, with a tenderer memory as we see one of her dusky sons coming out from obscurity to bear the cross after Jesus, as if to plead by the very act for his brethren whom Christ came to save.

We need not seek further for the many motives that rise at our bidding for mission work in Africa. Let us glance, then, at her needs and at some of the positive accomplishments in this vast field.

The province of Natal, where the work of the American Board was established in 1855, is in Southeastern Africa, and has an area of 18,750 miles. It is separated from the wild Zulu tribes on the north by the Tugela River. The Drackenberg Mountains guard its western border, and send their fertilizing streams through her valleys to the sea.

Some foreigners reside in the province, but the inhabitants are mostly of the Zulu tribe, who have some characteristics of the negroes, but are superior to them in their splendid physique and in their intellectual powers. They live in huts "like huge beehives," which are gathered together in kraals or villages. A man here guards his property, which is his cattle, and in women, who are his slaves, though they have the name of wives. The heavy work of the field, wood-cutting, and burden-bearing, are done by women. Daughters are often sold for cattle. Mothers, think of your little girls rejoicing in their fathers' love, and then remember those heathen women whose daughters are thus despised; for mother-love is instinctive even there, rising like a pure stream in those polluted places.

In the harems of the chiefs in Central Africa the head-wife, or queen, rules all the rest. If one displeases her lord she is accused of witchcraft, and poisoned without scruple; and if this method fails, she is shot or drowned. This faith in witchcraft brings untold misery in its train.

Du Chaillu tells a pathetic story of a poor girl, Okondaga, in Central Africa, who was compelled to drink poison for having

bewitched a person who had recently died. As she was borne along by her furious accusers, the cry rang in the traveler's ears, "Chally! Chally! do not let me die!" but he was powerless, and could only shed bitter tears. With two other women she was taken in a canoe upon one of their beautiful rivers, and the fatal cup was put to their lips. Soon they reeled and fell, when they were instantly hewn in pieces and were thrown into the water. At night the brother of Okondaga stole to the traveler's house in his distress. He had been forced to join in the curses that were heaped upon his sister. He was compelled to conceal his grief. Du Chaillu tried to give comfort, and spoke to him of God. The poor man cried, "O Chally! when you go back to your far country, America, let them send men to us poor people to teach us from that which you call God's mouth." "And," writes Du Chaillu, "I promised to give the message." Okondaga perished more than twenty years ago, and hundreds like her have been condemned by the witch-doctor, whom the people dare not disobey. Such sufferers the American Board is trying to reach by its mission to the Western border, where our sainted Bagster laid down his life.

Natal is the base of supplies for all this work. From her training-school the native pastors go out, who are the strong towers of the mission. In that training-school we have been interested through the work of Mr. and Mrs. Goodenough; and from our new missionary, Mrs. Holbrook, we shall continue to hear good tidings from this center of education and religious life. Mrs. Edwards' school, at Granada, is lifting girls from degradation, and even now much fruit can be seen from the seed that has there been sown with patience and with tears, yet with joyful hope.

There are peaceful homes where young women preside who owe all they are, and all they have, to the missions of the Church. These wild people can be trained, civilized, and Christianized. We know that the depravity of generations cannot be controlled in a day; but noble native pastors and their devoted wives are leading weak disciples in the path of holiness, and are the living proof that missionary effort in Africa has not been in vain. Revivals have swept with power over these schools and churches. Temperance has more and more prevailed. Kings have come, wondering and questioning, to the brightness of Christ's rising.

"Hail, O Africa, thy ransom!
 Raise to heaven thy grateful song!
 Last in rank among the nations,
 Thou shalt lead the choral throng;
 Land of promise,
 Thy Redeemer's praise prolong."

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